352 [513] wooden sticks for fire-drilling, toilet articles, magic rattles etc. Contrary to the Chiriguano, the Choroti do not use bedsteads or hammocks, but sleep on the ground, with only an animal skin, or a woollen mantle between themselves and the ground.

[142 291]

Fig. 19. A man, with his daughters. Choroti. From the dry soil forest region between Caiza and Crevaux. Gran Chaco. Bolivia. Photo. E. v. R.

343 251 At the cooking-fires in front of the huts, the Choroti now and then erect square sheds, with flat, grass-covered roofs. These sheds are constructed like food-storing racks (fig. 28), and are used both as a protection from the sun and as sleeping places during hot nights According to Nordenskiöld, the Indians on the Pilcomayo use the roofs of these sheds for drying fish on.[1] I am of opinion that these sheds, originally, were only designed for the storing, drying, smoking or roasting of fish, and that, therefore, their use as shade-givers or sleeping-shelters is only

[1] Nordenskiöld (13), p. 36.

[text continues on p. 47]

2: Nordenskiöld E-5 (1908-1909)1919
SK6 Choroti SK6
Ashluslay SK5

IV.

The Bed.

The Choroti and the Ashluslay have no hammocks or plank beds (c a t r e). They sleep on the ground, on skins, or simply on the cloak they use as a garment. Hammocks are used by the neighbouring Chané and Chiriguano, as well as by the Guaná in the Chaco Boreal.[1]) But these are not practical for the Chaco Indians here dealt with, as they cannot sling them in their small, narrow huts[2]). Besides, it is too cold during part of the year in the Chaco to sleep in hammocks, for which reason the Chané and the Chiriguano seldom use them as beds, but chiefly for resting in during the daytime. That hammocks are not used in the hills, is probably also due to the climate, and not to unacquaintedness with these comfortable couches. The Ashluslay occasionally have mats of rushes, on which they sit or lie. I do not know where they derive from. I have not seen mats of exactly the same kind except among the Chané. SÁNCHEZ LABRADOR mentions them as used by the Chaná[3]) and Mbayá (=Kadiuéo)[4]) and MAX SCHMIDT by the

[1]) COMINGES, p. 236.

[2]) For the same reason the Chama, too, have no hammocks. Among the Mataco-Vejos I saw a hammock which was used as a bed for young dogs to protect them from sand-fleas. The Tapiete have no hammocks but I saw a toy hammock among them (R. M. I., 32) These two tribes are therefore acquainted with hammocks, though the necessity for the manufacture of them does not exist.

[3]) Vol. 2, p. 276.

[4]) Vol. 1. p. 248.

2: Nordenskiöld E-5 (1908-1909)1919
SK6 Choroti SK6
Ashluslay SK5

Women.

000 Mitua[1]), Guahibo[2]), Yururo[3]), Aguaruna[4]).

A C [291] The poncho is used by the Chiriguano, Chané, Quichua, Aymara, and rarely by the Choroti, Toba, Mataco, Tapiete and Ashluslay. From books I have noted the poncho for the following tribes: Ijca[5]), Inca[6]), Patagonians[7]), Goajiro[8]) Pegueche[9]), Araucanians[10]), Coroado or Gaingang[11]), Rio Rio Grande do Sul, Guaná[12]), Gran Chaco and Colorados[13]) Ecuador (very small). UHLE[14]) depicts ponchos of Indians or mestizos at Pasto in Columbia and Quito in Ecuador. DEBENEDETTI[15]) found a poncho in a grave at San Juan. BOMAN[16]) mentions ponchos from graves in Puna de Jujuy and Puna de Atacama.

It plainly follows from the distribution of the shirt and of the poncho that these cultural elements derive from the mountain culture of the Andes. It is remarkable that their distribution has not extended. The long, trying work required for weaving a shirt has, of course, been a hindrance to its spread. That shirt and the poncho have not driven the woollen cloaks from the Chaco is probably due to their serving at the same time as excellent rugs, and that it is espe-

A C [291 ●513]

[1]) CRIVELLI, p. 178.
[2]) Ibid. p. 550.
[3]) Ibid. p. 500.
[4]) QUINTANILLA, p. 78.
[5]) BOLINDER (4), p. 61.
[6]) Coño, Vol. 4, p. 160.
[7]) FALKNER, p. 112.
[8]) PLEYTE, p. 240.
[9]) LUIS DE LA CRUZ, p. 33.
[10]) LATCHAM (1), p. 330.
[11]) TESCHAUER, p. 21.
[12]) COMINGES, p. 305.
[13]) RIVET (3), p. 186.
[14]) (1) Vol. 2, Pl. 13.
[15]) (4) p. 70.
[16]) BOMAN, p. 503 and p. 733.

2: Nordenskiöld E-5 (1908-1909) 1919
SK6 Choroti SK6
Ashluslay SK5

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291
513

cially at night that the Indians there must protect themselves against cold.

The real garb of the Indian woman among the Choroti, Mataco and Ashluslay consists, apart from the fur cloak mentioned above, of a *loin cloth*. It may be, as it often is among the Ashluslay, sewn together of several deer skins stripped of the hair, or it may consist of a piece of woollen cloth, as among the Choroti and Mataco. Occasionally the Ashluslay girls may be seen wearing a short skirt woven in one piece, a short «tipoy» (fig. 27).

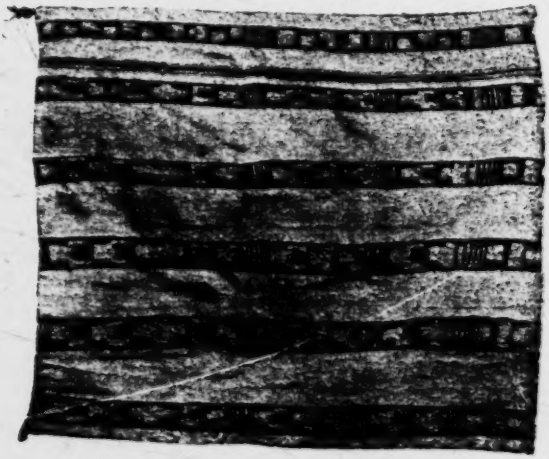

Fig. 27. Woman's garb of wool. «Tipoy». Ashluslay. G. M. (A. 173) 1/8.

The oldest of these is undoubtedly the fur garment. We find it, moreover, among the Lengua[1]). The garment of home woven woollen fabric was probably introduced, like the woven cloak, under the influence of the mountain culture.

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We do not find the like among the tribes I visited in N.E. Bolivia and its environs.

[1]) GRUBB, p. 69.